1: Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

CHAPTER VIII.

COMMUNICATIONS AND TRANSPORT IN THE HADHRAMAUT.

Roads and Road Transport.

Despite the fact that of late years the motor-car has become a familiar object in parts of the Hadhramaut, the camel and the ass are still the principal means of conveyance for man and goods in the country, and although the tracks suitable for cars are certain to be increased, the bulk of the interior trade will continue to be carried in the traditional Arabian fashion. Increase of motor tracks will, in fact, probably mean increased earnings to caravan men, as there will be more goods to distribute over short carries off the main routes.

The principal caravan routes are :—

Mukalla (donkey route)—Tila—Zemen as Saghir—Hisi—Dahma—Jol Ubeid—Wadi Du'an—Sif—Hajarein—Meshhed—Haura—Hauta (Al Qatn)—Shibam.

Mukalla (camel route)—Rashnid—Haj Bal Qabrein—Kheila—Wadi Du'an—Sif—Hajarein—Meshhed—Haura—Hauta (Al Qatn)—Shibam.

Mukalla—Gheil Ba Wazir—Sufeila—Nihār—Sāh—Shibam—Seiyun.

Mukalla—Harshiat — Tokhm — Bagha — Jirwit—Batha—Marsa Mukalla—'Umn 'Ainein—Bawerqat—Haura—Hauta—Shibam—Seiyun—Seheil Qibli—Tarim—'Einat.

Mukalla—Fuwwa—Kherba—Bahth—Yuwan.

Mukalla—Fuwwa—Kherba—Bahth—Kanina—Sidara.

Shihr—Gheil Ba Wazir—Ma'di—Reida—Had al Jabir—Herū—Mesenda—Tarim—Maseilat as Silma—Qahir—'Einat.

Shihr—Gheil Ba Wazir—Ma'di—Reida—Had al Jabir—Herū—Mesenda—Tarim—Seiyun.

Shihr—Ras 'Aqabat al 'Arsha—'Abul—'Ais—Gheil bin Yamīn—Herū—Wadi Na'r—Husn bin Dhoban—Tarim.

Seihut (camels only)—Al 'Ais—Semarma—Al Gheil—Buzūn—Teheir—Maqrat—Al Qoz—Bin Qora—Morheih—Hanun—Bin Sheikh Nān—Hamir—Tabūrkum—Sena—'Qabr Hud—Fughma—As Som—Qasm—'Einat—Tarim.

Shibam—Husn al 'Abr—Nejran—San'a.

Shibam—Shabwa—San'a.

Shibam—Yab'uth—San'a.

There are also caravans to and from Merkha, Hadhina, Joba, Beihan, and Harib.

Caravans from Mukalla reach Du'an in about six days, and from Shihr and Mukalla arrive at the principal towns of the Wadi Hadhramaut in up to ten days. Caravans from Mukalla to Hajr take three days. Caravans travelling between Shibam and San'ā take fourteen or fifteen days over the journey with loaded camels.

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Besides the payment of fares, rations have to be provided for the men at the rate of one man for one animal in the case of donkeys, and one man for up to three animals for camels. For donkey-men the rations cost from ½ to 1½ dollars a head according to whether they eat with the passengers or not. For camel men the cost of the rations is 2 dollars a head as they take eight days over the journey instead of six.

Other normal fares are: Shibam to Ba Rumeidan 5 dollars a camel, the normal fare, but I was asked 25 dollars a camel, 5 dollars for the *muqaddam*, and 30 dollars for the Beduins' broker to accompany the caravan. Tarim to Seihut 20 dollars a camel. This route necessitated two *siyaras*, each costing 10 dollars, and a Seiyid who had to be given 60 dollars.

The Du'an route is worked by the Marāshida and Khāmā. The Wadi Leisar route by the Hālka, and the Wadi al 'Ain route by the 'Awābitha.

Motor Transport.

The following tracks are passable and regularly used by cars:—

	Miles.
Mukalla—seashore—Wadi Tifat—Landing ground—Fuwwa	9
Mukalla—shore—Wadi Mubekha—Sherij Bashhar—Wadi Tifat—Fuwwa—Lermi—Kherba	15·2
Mukalla—along the shore—Hali	12
Mukalla—Manawarih—Sherij Bashhar—Fuwwa—Lermi—Kherba	16·75
Mukalla—Dis al Mukalla—An Naq'a—Baqrein—Bakezebur	4
Mukalla—Dis al Mukalla—An Naq'a—Wadi Seded—Wadi Rukub—Buweish—Wadi al Feleq—Reida landing ground—Wadi Huweira—Shibeir—Wadi Ghasam—Gheil Ba Wazir	33·6
Mukalla—Khalf—Ras Mukalla—shore—Shihr (this route passes close to Shibeir and is an alternative route to Gheil Ba Wazir from either Mukalla or Shihr)	42·1
Mukalla—Dis al Mukalla—An Naq'a—Bir Ba Zambur—Harshiat—Tila as Sufla	10·4
Shihr—Dufeigha	2·7
Shihr—Wadi Rahba—Tubala	5·6
Shihr—Wadi Karangahem—Habis—Gheil Ba Wazir (to Habis 12 miles)	24
Shihr—Dis—Ras al Qarn	
Shibam—Hauta (al Qatn)—Haura—Meshhed—Hajarein	
Shibam—Hedhira—Hauta (Al Qatn)—Farudh—Hevin (this route continues to Hureidha)	25

491 *Shibam*—Ghanima—Huweila—Al Atfa—Juwada—
487 Qubhudh ... ...
Shibam—Bequl—Al Hauta—Gheil—Al Ghurfa—
Taris—Seiyun—Mariama—Tarba—Tarim 36
Shibam—Bekheira—Maur ar Reiga—Wadi Ser—
Seiyun 13
Tarim—Dammūn and neighbouring suburbs ...
Tarim—Al Fijr—Maseilat as Silma—Jeheil—
Qahir—'Einat—Qasm 20

Cars are said to have reached Qabr Hud and there would be no difficulty in their going beyond this point. They are also said to have reached Husn al 'Abr from Shibam, but it is not yet known whether they can get to Nejran. There must be very considerable difficulties with sand over these routes.

A road has been started from Shihr to Tarim. It offers no particular constructional difficulties and it is to be hoped that it will soon be completed.

493 The number of cars in the Hadhramaut is as follows :—

Mukalla and Shihr.—7 or 8 in working order (3 belong to His Highness).
Six lorries (3 belong to His Highness).
Tarim.—60 cars and 1 motor-cycle.
Seiyun.—13 cars.
Shibam.—3 cars.
Henin.—1 car.

[492] There are a few others which I heard of in various villages. Cars destined for the interior are dismantled and carried at the rate of 12 camels to one car over the mountains.

494 Other forms of road transport are rare. There are 10 bicycles in Mukalla, one bullock cart (belonging to His Highness), one horse-carriage, one mule and one horse (the latter two belonging to His Highness). Human porterage is not used for heavy transport over long distances in the Hadhramaut, though *ma'ras* can be hired for the transport of light articles.

Aerodromes.

508 The Royal Air Force maintains landing grounds at Fuwa, Shibam, Reidat al Qu'aiti, Qā' Bā Nūa, Al Qatn, Reidat as Shijar and Shihr. The last-named, owing to the large amount of drift sand, is not in serviceable condition. Mukalla is an R.A.F. refuelling depot. The Seiyids of Tarim are anxious to start a commercial aeroplane service.

Posts and Telegraphs.

205 There is no postal service. The Sultan of Mukalla has recently
[206] introduced wireless and the Mukalla station is now open to traffic. Inward mails are sorted by the "postmaster" and distributed. The inhabitants of the interior towns have agents in Mukalla or

8: Pike N-4 (no date) 1940 MM2 Hadhramaut MM2

133 presents the appearance of an undissected plain stretching to the horizon, broken here and there by flat-topped, isolated hills and extensive rock terraces. Only by a campaign of "trial and error" can one find where the drainage divides are and the limitations the drainage imposes on freedom of movement in this treeless and apparently obstacle-free terrain. Even the smallest wadi constitutes a formidable obstacle; for should descent be possible, the chances of finding a route to scramble up the opposite wall are small. With 487 almost limitless time at their disposal, the Bedouins have obtained a comprehensive picture of the stream system and have adjusted their caravan routes accordingly, utilizing the relatively few suitable passes from wadi level to plateau level. From a distance these century-old trails appear as inconspicuous paths; yet along the passes and narrow parts of present caravan routes, some of which are thought to be identical with the incense roads of antiquity, one may observe that once-jagged rocks have been rounded and polished by the passage of countless unshod men and soft-footed camels during several thousand years.

Hadhramaut–Maseila Drainage System

133 The drainage of the Hadhramaut is divisible into four systems: (1) Wadi Hadhramaut–Wadi Maseila; (2) streams flowing north to the interior basin of the Rub' al Khali desert; (3) eastward-flowing streams entering the sea on the Hafif coast; (4) small and short streams tributary to the Gulf of Aden.

To the west of Tarim the main stream is known as the Wadi Hadhramaut, to the east as the Wadi Maseila. It has been explored on foot by Mr. and Mrs. Ingrams for 360 miles from its mouth to the longitude of Shabwa, where the valley walls, 1000 feet high, diverge and flare off to the north and south, leaving a sandy, featureless plain, studded with low dunes and occasional salt-incrusted flats, stretching westward toward the mountains of Yemen, 200 miles away.

For much of the distance below Tarim the water flows above ground; but upstream the bed is dry and water must be obtained [312 from wells 30 to 45 feet deep. The supply seems adequate for present-132] day domestic and irrigation requirements, and acute water shortages are uncommon. During the summer there is some rain in the interior, especially in the mountains of Yemen, and water then flows down the valley all the way to the coast, at times becoming a flood. It is suggested that the present direction of flow of the Wadi Hadhramaut may have been achieved in recent time through piracy by a rapidly eroding stream flowing south to the coast, which has succeeded in diverting drainage that formerly flowed westward into the Rub' al Khali via the broad western part of the valley.

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FIG. 5—This view is practically panoramic with Figure 3. Along the crest of the nearest plateau spur may be seen a sinuous white streak, which is the Al Kaf road to the coast, distant 100 miles as the crow flies, 170 by speedometer. It may be observed that in this direction there is less stream dissection and greater expanse of unbroken plateau. The narrowing of the wadi downstream should be noticed.

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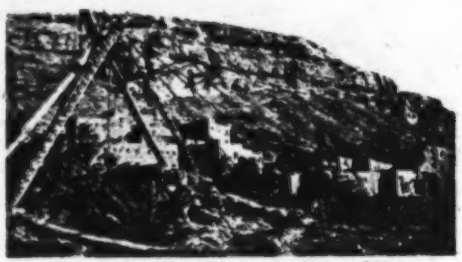

FIG. 6—Well irrigation. Note the rude palm log scaffolding.

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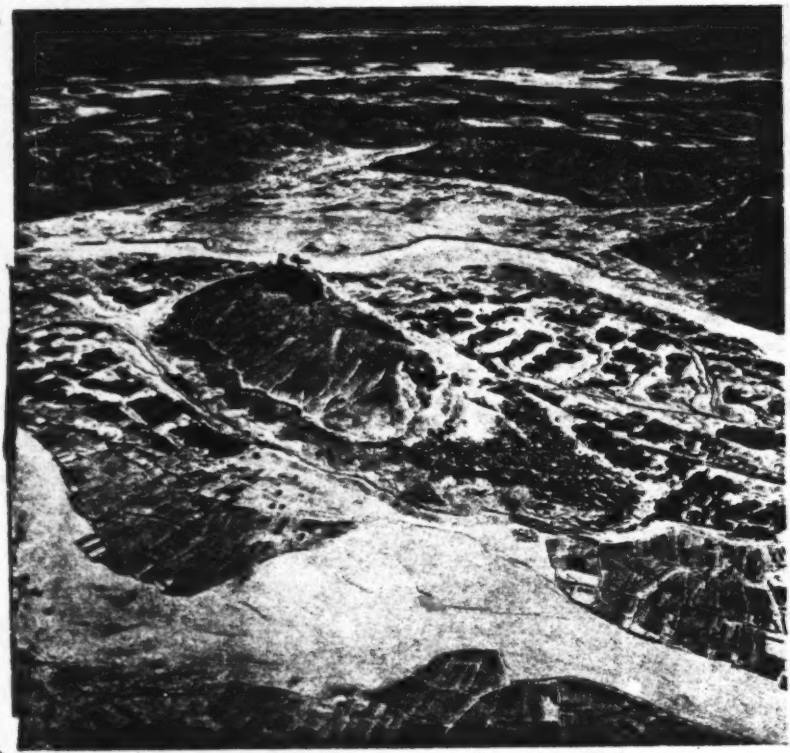

FIG. 11—Hajarein, the largest city in Wadi Du'an, is on one of the principal caravan routes between Mukalla and the Wadi Hadhramaut. Its site was obviously chosen with an eye to defense. Groves of cultivated date palms and millet fields may be seen amid a series of earthen retaining walls and irrigation ditches. As in other cities of the Hadhramaut, adobe brick is the building material.

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FIG. 12—A typical, fortified, Arab settlement on the banks of the Wadi Hajr. The irrigated groves of date palms furnish the main foodstuff.

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mineral content of the water seem to affect agriculture adversely. A striking example is seen about five miles north of Shihr where a series of springs depositing sulphur and gypsum have built an impressive mound, on which the village of Tabala stands. Their abundant and continued flow enables extensive irrigation by hand-dug canals and aqueducts and affords a means of livelihood for several hundred

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FIG. 10—A caravan settling down for the night on the cold and stony Jol in the lengthening shadows of the setting sun. A caravan stops wherever night may overtake it and with little or no cover the Bedouins find a place to rest among the stones and shiver themselves to sleep. A coating of indigo stain with which the Bedouins not uncommonly paint themselves is said to be some defense against the night air.

people. The temperature of these springs on emergence is not far below boiling point, and they are reported to be the hottest on the coast.

At the small village of Harshiat, 3½ miles north of Mukalla, a few tepid sulphurous springs likewise are valuable for their yield. At the village of Gheil ba Wazir, on the inland road between Mukalla and Shihr, is an extensive gypsum flat and also a group of gypsum-depositing springs. Here a tobacco-raising community has sprung up. A part of the arable land is devoted to the growing of dates and millet and the remainder to tobacco, for which, owing to a quality unsurpassed in Southern Arabia, demand exceeds supply.

The small community of Husn Baquidran depends on a limited but constant supply of nongypsiferous sulphur water in the mountains of the Wadi Hajr, 30 miles from the coast. Irrigation is practiced on a small scale. The sites of Sidara and Mahamda, on the Wadi Hajr above Husn Baquidran, were determined by the presence of several groups of sulphur springs that are used for irrigation and consumption.

VEGETATION

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Today only the seaward fringe of the Dhufar Coast region, which during the pre-Islamic empires of the Minaeans, Sabaeans, and

scarp at this point. The general alignment of the dunes is to 245° with the slip face to the north-west. The height is about 70 feet. As the Mundafan sands continue south-west they become divided into two sections by the *'asfal* [1] Wadi Habauna, a flat gravel plain on which no sign can be found of the Nafud Dahi scarp. The northern section continues unbroken to the eastern edge of the Ukhr block, a sandstone feature separated from the Kaukab plateau.

South of the *'asfal* Wadi Habauna as far as Shudaif the character of the transition zone is entirely different. Here parallel dunes reach right across to the foothills of the 'Asir and Yemen mountains leaving at the most a narrow plain but a few miles wide. For upwards of 20 miles from the base of the mountains, isolated granite crags may be found between and among the sand dunes. Driving through this area frequent detours have to be made out into the sands or in among the foothills to avoid the barrier formed by sand meeting hill. To pass the south-western end of the 'Arq ad Da'ir in 1952 necessitated a journey 6 miles further into the foothills than that recorded by Philby in 1936.

Shudaif marks the southern limit of the Rub' al Khali sands, and from here south-east stretches a vast triangular area of plains bounded to the north by the sands, to the east by the cliff wall of the *jol*, and to the south-west by the Yemen mountains. It has an area in the order of 150,000 square miles, and is divided into three sections, the Jau [2] Mulais, the Jau Khudaif and the Jau Hudhi by the Ramlat Sabatain and the Sauda scarp, which runs west and north respectively from Husn al 'Abr. The process of formation probably took place in three stages, of which the first was the planation of the archaean rocks before the deposition of the sedimentary strata. The second was the removal of this sedimentary cover by north-flowing wadis which were constantly forced against their eastern banks by the east-north-east dip of the underlying rock surface. Two river courses may still be seen doing this, the Hudhi cutting back the *jol*, and the abandoned course by Wudiya'a (see p. 423) which cut back the Sauda scarp. The third stage is the present one of arid erosion, where on the Jau Mulais the igneous protrusions are disintegrating by exfoliation down to a base level where they become protected from the great diurnal temperature changes by the sands and gravels of the desert floor, and on the Jau Hudhi above the Sauda scarp wind erosion is making the surface more and more smooth and level.

The Jau Khudaif and the Jau Mulais together form the Khudaif-Mulais basin referred to above (p. 423). The Jau Mulais is an area of quartz gravels, covered in some places by thin sheets of sand with areas of rock protruding from a few inches to a few feet. A few larger plugs and dykes form conspicuous hills such as the Raiyan group, which is in the form of a series of lines radiating from a point about 16° 30′ N., 46° 10′ E., the granite hills rising sheer from the plain made from their own disintegration. The Jau Khudaif lies to the south of the Jau Mulais and is divided from it by the Ramlat Sabatain. There is a greater cover of sand than on the Jau Mulais,

[1] 'Asfal: the lower reaches and outwash plain of a wadi.

[2] Jau: literally a wide valley here becomes applied only to these extensive plains formed by the merging of many watercourses.

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114 end to end of the Wadi Hadhramaut, and accounts of their journeys have been given to the Society.[1]

The geological work

133 The geology of the coastal region around Mukalla has been described by Mr. O. H. Little, of the Egyptian Geological Survey, and those interested in the solid geology are referred to his paper.[2] This region is the most diversified both structurally and petrologically. The fundamental granite appears here overlaid by limestones of Cretaceous and Tertiary age, and faults and folds are conspicuous even from the air. The few days at Mukalla were spent in a rapid examination of the more recent geological features.

To the visitor by sea the most striking is the glistening bank of white dune-sand west of the town, probably masking a raised beach. The coast eastwards to Shihr is fringed with the remnants of a low-lying raised beach now being eroded. In the wadi immediately west of Mukalla a raised beach was noted at RL 15 m. about 1·5 km. from the shore. It consisted of semi-angular and partly rounded pebbles of granite and limestone with marine fossils. Four metres higher a second level of cellular sandstone may be either beach or river terrace.[3]

●[487] After the Shihr road has passed through the coastal barrier backing Mukalla, it runs for 2 km. over an extensive gravel plain which slopes smoothly and evenly from RL 66 to RL 38 m. It then climbs a prominent ridge at RL 52·5 m., with a typical gravel profile, and descends again to a similar gravel plain. This plain is the most important erosional feature of the district: its age could not be determined exactly, but that it is Pleistocene seems fairly certain from the occurrence of palaeolithic flake implements of chert[4] on a narrow gravel ridge which rises from it near the fork of the Du'an road. This ridge lies 4 m. above the plain, and seems to be the last remnant of a more extensive level that has been destroyed by the lateral erosion of the two neighbouring wadis. These wadis bound the main plain north and south, and good gravel sections were examined in their banks, without however the discovery of flint implements *in situ* in them.

A line of levels was run from the Shihr road S.S.E. across the gravel plain towards the sea. The sketch-map and section, Fig. 1, show the principal results. The big erosional plain falls in this direction from RL 38 to RL 27 m. in 1100 m. It is then cut by the westerly wadi whose floor lies at RL 13 m. On the far side two terraces, one at RL 16 m. and a more extensive one at RL 20 m., are crossed before the gravel plain is regained at RL 22. From there it stretches for 500 m. or so seaward, and ends in a scarp feature at RL 19. It overlooks a marine terrace crowded with recent shells. Upstream these become scarcer and eventually die out, and the levels show that it is

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[1] "A journey to the Sei'ar country and through the Wadi Maseila" (*Geogr. J.* 88 (1936) 524–51); "The Hadhramaut: present and future" (*Geogr. J.* 92 (1938) 289–312). See also *Journal R. Central Asian Society*, July 1936.

[2] O. H. Little, "The geography and geology of Makalla" (Geological Survey of Egypt, Cairo, 1925).

[3] Near Jibuti, which we visited on the way home *via* Hodeidah, Jeddah, and Yenbo, raised coral beaches have been recorded at RL 18 and 25 m.

[4] These resemble typologically the flakes called Levalloisian in N.W. Europe.

16: Gardner A-4 (1937-38) 1939 MM2 Hadhramaut MM2

133 the seaward end of the 16 m. terrace already mentioned. It slopes from about RL 15 beneath the higher plain to RL 12. Here it ends in a scarp about 2 m. high, and below it a consolidated yellow sand forms the wadi floor. The channel here turns and breaks through a ridge to the sea. This ridge is composed of cellular sandstone similar in appearance to that seen near Mukalla and, in some places, of gravels. From its level it would seem to be the last remnant of the big erosional plain on the east side of the wadi.

We have then in this area three well-defined levels and a minor one. These in order of age are: high-level gravel, RL 52 m., possibly Tertiary or early Pleistocene; remnant of erosional level, about RL 32 m., with palaeolithic chert implements on surface; extensive and important erosional plain, about RL 28 m., no sign of marine deposits passing downstream; terrace at 7 m.–5 m. above wadi floor at RL 16 m.; and a terrace at 3 m. above wadi floor.

[487] The road to Shihr continues along the coastal plain, crossing marine beds in many places, and runs over an extensive development of gravel just before reaching the town.

The coastal plain is here some 10–12 km. broad, and is backed by the great cliffs and outliers of the South Arabian plateau, called the *jol*. It is some [132 1000 m. high, but slopes gradually northwards up to 3000 m., becoming ever 427] more barren as it recedes from the influence of the monsoon rains. The newly made road to Tarim follows a switch-back course over it, now crossing stony plateaux, then descending into broad flat-bottomed wadis often sand-covered and with lines of trees and scrub marking the watercourses. In 134 these wadis a loess-like deposit that was later to become such a familiar and prehistorically important feature in the Wadi Hadhramaut and its tributaries, was first seen. Here, as there, it seems to have filled the valleys through which later erosion has carved a way. Near the village of Reida, in the Ma'ara country about 60 km. from the southern edge of the plateau, rounded consolidated gravel and conglomerate were seen near a water-hole.

133 The watershed between the north and south-running valleys lies much nearer the southern than the northern edge of the plateau; this is possibly due to subsidence of the coastal area, and as a consequence many of the wadis draining into the Wadi Hadhramaut are very long. Nearing the edge of this great wadi the character of the drainage changes; instead of broad flat-bottomed valleys, there are narrow ravines deeply entrenched in the limestone (Plate 4). On the stony ground between them numerous deeply patinated palaeoliths, both cores and flakes, were found, similar in type to others whose occurrence *in situ* in gravel terraces of the valley floor system will be described later. Their position here, on tongues of plateau furrowed by deep ravines, recalled the occurrence of typologically similar implements on similar tongues of plateau licking the cliff edge of the Nile valley.

We first saw the Wadi Hadhramaut from the top of the pass leading sharply down to Tarim. It is a great flat-floored trench some 3 km. broad and 300 m. deep, bounded by high cliffs of characteristic outline, which repeats itself with monotonous regularity both along the main wadi and in the tributary valleys. This outline is the expression of the geological features, which are here very simple (Plates 2, 3). The cliffs consist of a series of almost horizontal beds; the upper 200 m. are of limestone, Eocene over Cretaceous.

18:Ingrams G-3 (1934-36)1938 MM2 Hadhramaut MM2

passes Gheil Ba Wazir, a well-built walled town and the headquarters of the Hamumi tobacco-growing industry. The most skilful diggers of wells and irrigation channels and tunnels come from this place and the system of water which irrigates the tobacco plantations is extremely thorough.

Shihr is an ancient town. Its present walls are not old but there has been a town on this site for at least eight hundred or nine hundred years, and the principal coastal town of the neighbourhood has been hereabouts for a great deal longer. Mukalla of course is much newer. Shihr is an important fishing centre and vast quantities of fish are brought in daily to be sun dried for up-country consumption or eaten fresh locally. Weaving, dyeing, and mat making are minor but locally important industries. About 7 miles from Shihr is Tubala which has been built on a hill over sulphurous springs. This place has won local renown for its sulphur baths and quite a number of rheumatic sufferers have visited it. Hami, farther along the coast, has an even larger number of hot springs, but the picturesque site of Tubala suggests the possibility of a Spa hotel, easily accessible by car from Shihr, and we have rather prematurely considered the positions of the Pump Room and Concert Hall in the Spa Gardens. In view of the progressive ideas of His Highness and the Seiyids in the interior, the provision of a few hotels is not an unlikely development before long, and the country will be an ideal winter resort. Shihr is the principal market for the whole of the eastern Hadhramaut, including all the Kathiri country, and its imports by sea are very considerable, although it is worse off for harbour facilities than Mukalla, as it is nothing but an open roadstead and has no jetties; but apart from the local Aden steamers even ocean-going steamers call there as well as at Mukalla.

Most of the carrying trade is in the hands of the great Hamumi tribe, which has no real villages of its own and extremely few dwelling-houses, but which owns a very large number of camels. The chief of the tribe also owns a great quantity of date palms in different parts of the Hamumi country. I have recently done a considerable amount of flying over Hamumi country which extends over about 3000 square miles and is now well known to the Royal Air Force.

When we first went up the road to Tarim in November 1936 the car road was of course not completed and some 20 miles northwards from Shihr there was a gap which had to be traversed by donkey through Ma'adi, the country of the Ba Hasan Tanbulis who had steadfastly resisted the attempts of Seiyid Bubekr and the Al Kaf family to complete it. These Ba Hasan Tanbulis are allied to the Hamumis and are nicknamed Tanbuli because they are the only people in the whole of the Protectorate who grow betel nut and pepper vine, though Ibn Batuta speaks of it at Dhufar a good deal to the east, and I expect it exists there still. There is nothing much in the countenances of the Ba Hasanis to make you think they are related to the Hamumis, for as a whole the Hamumis are fine-looking men and uncouth is a mild word to describe the general run of Ba Hasanis. Hamumis themselves have said to me that they are not human beings, and an Arab friend, when we were looking at some of the more primitive of them, said to me: "They only want tails and you would say they are monkeys." However they grow on you as I daresay monkeys do after a time, and I am now quite fond of them. When

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and here we stopped on our first journey up, dispossessing a large band of monkeys. This was the first time I had seen them so far east, though we have often seen them north of Aden. As a matter of fact, one rarely meets mammals apart from gazelles and foxes in the Hadhramaut, though lately I was offered a hyena pup in Tarim, and there are wolves, ibex, and oryx. Others prefer for lunch at Reida a house not far away, where if you give an order in advance you can obtain quite well-boiled rice and boiled meat. Our superior friends in the Hadhramaut have named the place Shepheards, principally I think because you are always overcharged there. The first time we passed through the village somebody asked my wife for medicine and was given Epsom Salts. Crowds then came out and stretched forth supplicating hands which were all filled and in this way a pound or two was distributed, but there has never been any ill-feeling about it and relations with the tribe have been uniformly friendly. They have a large tree which is known as the Sanctuary, and under it all the important tribal conferences are held. Here I sat with the elders on a subsequent visit and they signed the general Hadhramaut three-years' truce.

A little beyond Reida you pass into Kathiri territory belonging to the Al Jabir, and the road passes near Risib, where there is a landing-ground. The people of Risib have had a very bad reputation for caravan looting and holding up cars; indeed they fired on cars before ever we came into the country. They were punished for an offence of this nature and are now genuinely among our best friends. My wife and I have stayed with them at their invitation and they entertained us lavishly in their simple way. They told me that they had always believed themselves to be under the protection of the Sultan of Turkey; now their only request is to be helped to find water, and I very much hope that before long it will be possible to help them, as they depend entirely on rain-water and when their pools dry up they have to leave their homes and wander away with their stock elsewhere.

The last sign of permanent life on this road is a little beyond Risib at Heru, where there are a few Sheikhs who have some popular water-holes which last longer than most others on the road and are generally much surrounded with stock. It was a wonderful sight near Heru last year after the heavy rains to see the shallow wadi green from side to side, winding away in each direction apparently fully cultivated. The people never cease to talk of the blessing of peace through which they are able to cultivate far more than they were before, and those heavy rains are universally attributed to the mercy of God manifested as a reward for the peace.

From Heru to Tarim takes four hours and the road is absolutely desolate. Caravans follow a wadi route into the Wadi 'Adim where there is water, for there is not a drop to be had on the route that the cars have to follow, and of course it is usually on this part of the road that one has breakdowns.

I arrived at Tarim at 8.15 in the morning. The *'aqaba* leading down to Tarim is one of the most remarkable engineering constructions in the world. People who know say that no European engineer would attempt it. It consists principally of hairpin bends which you have to reverse to get round, and parts of it have gradients of about 1 in 3 or 4. If you fire a rifle at the top of the *'aqaba* it lets Tarim know you are coming and the whole place troops OUT TO MEET YOU.

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the meaning of this name, but none of them is scientifically established. The Ḥaḍramīs themselves have several etymologies, but give the preference, nevertheless, to that which is connected with their national Prophet, Hūd. The last words of Hūd, when he reached the end of his earthly life, and the people of ʿĀd, who then inhabited the land, were not yet converted by his preaching, are said to have been: *"ḥaḍara 'l-maut"*, "death has come". This referred as much to himself as to the people of ʿĀd, who were destroyed by Allah.

In Roman times Ḥaḍramaut was included in the term "Arabia Felix". Was it not known then as the country of the aloë, of incense and myrrh? And did not the great trade route from the Indies to the coasts of the Mediterranean pass from the ports of Southern Arabia through Ḥaḍramaut to Yemen, and thence northwards to Egypt and Syria? The territories of the Sabaean and Ḥimyarītic kings must have extended as far as the wādīs of Ḥaḍramaut. When those kingdoms collapsed, when their splendid irrigation works vanished, and when civilization perished, the desert gained the mastery; the great works which once existed here were covered for centuries by the sand-dunes piled up gradually by the hot winds of the desert. Unity broke down, civilized peoples could no longer maintain their existence and their place was taken by the sons of Ishmael "whose hand is against every man". From that time onwards the Yemen and Ḥaḍramaut led their own life of struggle and poverty; the fructifying contact between the two regions was broken. Glaser, indeed, once turned his eyes in the direction of the wādīs of Ḥaḍramaut and actually made the first sketch-map of the country between the Yemen and Ḥaḍramaut, from data collected by word of mouth from the Bedouins. But the few explorers who desired to investigate Ḥaḍramaut realized that the way there must lead, not through the Yemen, but by way of the seaport towns on the southern coast of Arabia.

Adolph von Wrede was the first scientific traveller who succeeded in penetrating into the region of Ḥaḍramaut and in

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that we travelled with an escort of slave soldiers[1] of the *Dōla*.[2]

Nevertheless, as dangers threatened in the Āl Kathīr region, he strongly advised us not to go farther than Shibām and, under no condition, to attempt to return to esh-Shiḥr by way of Terīm. Sayyid Abū Bakr el-Kāf in Terīm was certainly a rich and influential man, but he had no ruling power and could only obtain the favour of the Bedouins by means of money, and could give us no armed protection against them. El-Qeʿēṭī's power was great and a slave soldier of his would be a "flag of protection" for us.

The preparations for our departure would take at least four days, but then we should have reliable guides and good transport. We might make an excursion to esh-Shiḥr during our days of waiting, but it would have to be by way of the seacoast as the route by the mountains was too tiring — "tiring" in this case meaning "unsafe". The Ḥumūmī tribe had been at war for a long time with el-Qeʿēṭī, and the latter's soldiers are being constantly ambushed and shot down. This even occurs on the coast road. We were quite willing to follow this route although we should have preferred to go one way and to return the other.

3. A TRIP TO ESH-SHIḤR VIA SHEḤĒR.

The next day the Vizier sent a motor-bus with two drivers and five soldiers for us. We were not to go further that day than Sheḥēr (little Shiḥr). It was afternoon before we drove out of the very high and strongly fortified and guarded gate of the city.

[1] We saw in Makalla negro soldiers and Arab soldiers from the Yāfiʿ tribe in the hinterland of Aden. The negroes are slaves. Their numbers are decreasing in modern times of anti-slavery action. The Kathīrī Sultans have slave soldiers too, but we saw only a few in their territory.

[2] *Dōla* (دولة) means „dynasty, governing family, kingdom, state". In Ḥaḍramaut people generally speak of the *dōla* in the Qeʿēṭī territory and of the *sulṭān* in the Āl Kathīr region.

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000 484 361 231 492 of the city. Before the gate is the Wādī Seded, where the sea has penetrated far inland and formed an inlet. Here on the beach the caravans camp as they travel to and from the interior. Hundreds of camels are kneeling in great circles, eating the food that lies in the centre. Other camels are being bathed and scrubbed down with sea-water, while still others are protesting with gurgling snarls against the treatment of some skin trouble or of big open wounds. There are donkeys here and there amongst them. Bedouins lie asleep wrapped [264] about in their cloaks or sit round a small fire eating out of wooden bowls their porridge of crumbled bread mixed up with a little fat. Some are busy with the difficult work of loading: after the freights have been weighed by lifting and then [372] divided, they are fastened on to the pack-saddles. Children are collecting into baskets the camel's dung which is of great value as fuel. The ground is swarming with the so-called camel-louse, which is really a sort of tick. The penetrating odour of the camels' urine and sweat hangs over this wide-spread, permanent bivouac.

487 312 We go inland along the bank of the Wādī Seded, which is here filled with sea-water, so as to cross, by making a big bend, behind the 1800 feet high rocky ridge of Makalla. On the left of the road, only a few miles from Makalla, there are groves of palm, with the white summer quarters of the Vizier and of the Sultan. Here is a spring from which, by means of a thin, iron pipe lying on the ground, water is carried to Makalla to provide the town with drink.

361 578 Two hamlets, el-Baqrēn and Baqērēn, with some cultivated fields, lie close to the frontier of the Sultanate of Makalla. There are two fortified towers on the road manned by soldiers, and not far beyond Baqērēn there stands a whitewashed piece of rock. Against the high wall of primary rock, rising up each side of the road, two white marks have been made to show even in the mountain region, where the land is at peace and where at war. No vendetta may be carried on nor ancient feuds settled by arms in or around the town.

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A little way beyond the boundary-marks, about 20 Bedouins have made a bivouac under an overhanging wall of rock. On the top of the rock on the other side of the road are their outposts, who keep a sharp look-out for caravans passing along the high road. One caravan that had carried out a venetta is now in safety in Makalla, a willing prisoner. We only realized later that we should be the ones to free it from that imprisonment.

The road winds through steep rocks and at last zigzags up to a plateau which seems to be of coral limestone formation. The hamlet of Maʿōṣ lies in a rocky valley a little in front of the plateau; further up, in a longer valley, there is a larger village called el-Ḥarshīyāt. From the plateau one can see, far away to the left, the village of el-Ḥawwāʾ. We are soon past the rock massif of Makalla, and the road descends to an inlet of the sea which has run far inland, whereon lies the village of Buwēsh. Papaya, bēdān and bananas are planted here along the edge of fields of lucerne. In the wādī that runs into the sea near Buwēsh there are, higher up, more date-palms and other fruit-trees, plantations which are the property of the Vizier and of other rich men of Makalla. The wells from which the fields are irrigated are not deep here, only 20 feet. On the coast between Buwēsh and Makalla lies Rūkeb. The road mounts again, runs for some time over coral formations, and then again drops to the Wādī Feleq, into which, far inland, the sea-water runs and which, consequently, is more like a small river. Baṣra lies a little higher up this wādī. At the edge of the stream we find much *asal*[1] growing. The coral limestone terraces on both sides are fairly high. The road runs farther over level land where jathropha shrubs grow; whole patches, also, are covered with incense bushes, which are recognizable by their scent and have either no leaves or very small ones. Some tall acacia bushes with elongated blossoms stand out here and there amidst the brownish shrubs which grow upon the bare rocky ground, strewn with pieces of coral.

[1] A kind of big reed.

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6. ALONG THE BEACH TO ESH-SHIHR.

That night in Sheḥēr there was not much sleep, for a wedding was being celebrated in the village square below us. Several houses are lighted up, and, from our vantage-point high up above them, we can see the feasting that is going on there. Afterwards by the light of gasoline lamps there is dancing in the square; the men and women stand facing each other in long rows, which approach each other with rythmical stamping of feet and clapping of hands and then again retreat. All unite in the singing of a monotonous refrain, the constant repetition of one and the same melody. The actual song is recited by a single person. They all know the old songs and enjoy taking part in them and joining in the rising enthusiasm caused by their refrain. Sweat pours down the naked chests of the men, but it is nearly morning before their energy is exhausted and the festal joy quietens down.

Our driver wakes us up with a toot from his horn in front of the castle, before it is yet light. He knows that we must do the journey to esh-Shiḥr and back, by way of the coast, before high tide.

Our host accompanies us. The road runs along the east bank of the wādī right up to the coast, which is at a distance of only a few miles. On the beach lie the heavy boats of the fishermen and of the men who collect guano. There are drying-places for fish close to some huts: we could smell them that night in Sheḥēr. The guano is conveyed by camel from here to Ghēl Bā Wazīr, there to be used for manuring the fields. The shore is very like the sandy beach of Holland and there are even dunes with some vegetation, which are, however, not more than 20—30 feet in height. On the beach there are armies of crabs, which, at our approach, try to escape either in the direction of the sea or towards the sand-dunes, where cone-shaped heaps of sand flank the entrance to their long spiral passages, which lead underground. The ridge of dunes, which

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387 is only a narrow one, is broken in some places by breaches
136 through which at high tide the sea water streams. These gaps
●487 have doubtless been made by the rainfall from the mountains farther inland seaking an outlet to the sea. Close by esh-Shiḥr coral rocks jut out above the level of the sand, and the passage there is narrow and vanishes completely when the tide is at flood.

361 Esh-Shiḥr lies on a wide flat sea coast, which slopes only very gradually so that steamers have to anchor far out at sea. At the moment several sambooks are lying there and fishermen are plying their trade till far away to the horizon. The track runs through deep, loose sand from the beach to the gate, which is new, but lacking in taste architecturally. The wall is also new and is strengthened on the inner side with buttresses of mud bricks, but the garment is too large for what it has to cover, and a half-dead town is pining away within the walls. Many blocks of houses are uninhabited, some have even fallen in. One crosses great open spaces on the way from the west to the east gate. The streets are dirty and even the inhabited houses have a neglected look. Over the whole town, and stronger even than the sewage smell of the streets, hangs
314 the stench of drying, half-decayed fish. The Government
361 buildings are in a square situated in the western part of the town. The castle stands on a sandy eminence by the sea; the
346 building has just been restored and, with its simple, strong lines makes a good impression. The bottom floor is being used temporarily as a school for three to four hundred boys. On the hill near the fortress some old, big cannon are lying, and a solitary signal-mast stands there. The Governor's house, a large, tall, well-constructed building, whose many roof-terraces are well suited to the sweltering, damp climate of esh-Shiḥr, stands on the land side of the square. The Governor is not at home, for we have met him on the beach in his fine, American motor-car. He looks Indian, and too modern for his town, nearly cut off as it is from the outside world and still dreaming of former glories. At one time, esh-Shiḥr was larger

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than Makalla and was, indeed, an important trading centre before that city even existed. [1]

Under the east wall there is a large open plain, over which the cemetery extends, with some *qubbas* [2] and many mosques at the edge of it. Sayyid Abū Bakr el-Kāf of Terīm has, close to it, a large piece of ground, where he has built a palatial guest-house for relations and friends travelling to and fro between Java and Terīm via esh-Shiḥr. El-Kāf is busy constructing a motor road from Terīm to esh-Shiḥr, which is complete but for the last stretch as far as the coast, a matter of three days by camel. If this junction can be effected, in spite of the aversion to it of the warlike Ḥumūmī Bedouins, through whose territory it passes for the greater part, then perhaps esh-Shiḥr will grow again to fit into her walls.

Before we left the town we made another call on the Governor in charge, who, with the help of the tax-farmer, a well-educated Indian, gave us a hearty, friendly reception. We were conducted past a strong guard of soldiers to an old-fashioned *madjlis*, where the shutters of the windows and the wooden supporting pillars were beautifully carved, and the ceiling painted white, red and black. With grateful relish we partook of tea and a great variety of sweets and of fresh and tinned fruits.

The population of esh-Shiḥr is officially estimated at 9000. It did not seem to us that it could be more than 6000. Yet, as the Westerner does not get to know how densely peopled the big Arabian houses are, our calculations remain fairly uncertain. The town has 36 mosques.

We were compelled to beat a hasty retreat before the rising tide. For safety's sake we were given an extra Ford car and some soldiers. The coral rocks were still just passable, but we stuck in the bed of the wādī. Finally, after much delay and much fruitless exertion, we got free, but there was no time left for the promised meal with our host of Sheḥēr, who

[1] Cf. *Encyclopaedia of Islam*, art. *al-Shiḥr*.

[2] *Qubba* (قبة), is a dome, a cupola, or a cupola-shaped building.

CHAPTER X.

TO TERĪM, THE HOPE OF ALL ḤAḌRAMAUT.

In the Qeᶜēṭī country, already, we heard the name of Sayyid Abū Bakr el-Kāf invariably pronounced with respect, and here we have entered the land of his activity. Sayyid el-Kāf has placed his energy, his love, and all his possessions at the service of his country and of his people. His example is an impressive call to unity and to the setting aside of personal interests and susceptibilities for the general good. Schools, endowed and maintained by him, are scattered all over the country. The Qeᶜēṭī Sultans and Governors have them in their residences, and the influence of these little schools will slowly penetrate through the whole land. His other sensational enterprise, which may become of the greatest significance for the country's future, is the construction of a motor road from the Ḥaḍramaut valley to the coast. Although the road is not yet completed, its influence is already making itself felt. The most difficult *ᶜaqabas* have been conquered so that it is possible to bring cars into the valley of Ḥaḍramaut, though the transport of these is still expensive. There, where the first car passes, others will soon follow, and in a country where travelling is very tiring and very slow, the motor-car will be particularly appreciated. The Ḥaḍramīs who have been successful abroad do not lack money. The motor-car having arrived will not disappear again, and conditions within the borders of Ḥaḍramaut will be entirely changed thereby. The construction of roads in the valley itself has been started without delay, and drivers and mechanics have already found their way there. The inconvenience of intertribal warfare makes itself felt more and more forcibly, but Sayyid Abū Bakr will be greatly

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them shooting, and singing for joy, but now the feast has succumbed to the heat; the merry-makers lie in the shadow up against the rocky slopes, in grottoes, under blocks of rock, or under shelters made of sticks and fragments of cloth, resting after the noisy racket. The number of participants does not seem to be great, a fact which also points to the decline of the district. A group come up to us and overwhelm us with questions. We reply that we are truly on the way to the tomb of their Prophet Hūd and that we also intend to pray there. When I answer their question as to whence we come by saying: "From the Holy Land, from Djedda", it becomes apparent that they are not very well informed as regards the founder of their religion and his country. But some of them have been in East Africa, and these relate that the Muslims there are in the habit of going to Mecca just as the Ḥaḍramīs go to Qabr Hūd. We are then invited to stay on with them, for a short time, to resume the feast, but being convinced that friendship with these suspicious, brutal fanatics is a very fragile affair we prefer to continue our march. We cannot rest until we have reached our goal, Qabr Hūd.

One of the group acts as spokesman; he was for some time in Zanzibar and there made acquaintance with Europeans. He promises to follow in our rear and to accompany us to Bīr Barhūt on the morrow. It is thanks to his intercession that we are allowed to proceed without hindrance.

We march on further as fast as we can through the valley, which becomes narrower. On the right, over a great distance, the high bank has been broken through, namely where the "Seven Wādīs" (Sabᶜa Wudyān) open into the main wādī. It is as still as death in the wādī, no living creature is to be seen. The path is good on the whole, thanks to the fact that every year, in the month Shaᶜbān, thousands of pilgrims pass backwards and forwards along it. Sometimes it goes through barren sand-hills, sometimes between bushes of *rāk* and by a few crooked *ithl* trees.

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forces with a caravan. These only go every fortnight or three weeks, but if we had the patience to wait we should then travel with 200 to 300 camels and a strong escort. But we have no time and cannot wait and must try the circuitous route by way of Wādī ᶜAmd. As we do not relish the idea of staying in this crammed castle with its sick chief and as we have also a feeling that we are not so very welcome here, we ask permission to go and stay for the night in Diyār Āl Buqrī where we had such pleasant experiences on our journey inland. Our travelling companions, the Sayyids ᶜAluwī and ᶜAlī el-ᶜAṭṭās, who know that Diyār Āl Buqrī is much richer than el-Qaᶜūẓa and that a feast will most certainly be prepared for us there, are also attracted to this prospect by the pangs of hunger. We send a messenger in advance to announce our arrival, having first, from the roof of the house, estimated the distance as a walk of from fifteen to twenty minutes.

2. THROUGH TRENCHES FROM ONE BESIEGED CASTLE TO ANOTHER.

Shortly after sundown we set out, a guide goes in front, then follows a camel with our baggage, then we ourselves. The whole garrison accompanies us as far as the gate. Under the covering protection of the castle we go towards a wide, deep trench, which will lead us by a roundabout way to Diyār Āl Buqrī. The enemy outposts appear to have espied us, bullets come in our direction from the rocky plateau above and our escort hurries us on. The trench has many turnings and also side branches and positions made strong with the trunks of palms. Its dimensions are such that it can safely be used by a caravan of camels. For an hour and a half we wade through the loose sand of the winding trench and then reach a region of sand-dunes where our guide loses his way in the pitch darkness; frequently we have to wait whilst he goes on ahead.

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He cannot resist the wishes of his guests and very soon there is again a crowd of inquisitive people in the sweltering upper room, staring at us and hampering us with questions and loud conversation.

2. PROSE AND POETRY IN WĀDĪ ḤADJR.

We manage, by exercising much insistence, to get off at four o'clock that afternoon. There are two roads to Makalla: one goes direct through the mountains, the other makes a great circuit by following the main wādī as far as the sea and then going up the coast to Makalla. The mountain route is the shortest but the hardest; we are told that it is *too* hard for our camels, who are not strong. Moreover, it would be unsafe for our little company in the mountains, in the absence of an armed escort. Considering that even Little, with a big military escort, was attacked in this country — a sayyid who was acting as his guide was killed in an engagement — we accepted the assertions of the people in Ṣidāra as reasonable and therefore chose the detour by way of the wādī, which however has a bad name for malaria. Little had to contend much with this illness: his escort had to be almost entirely renewed after a short sojourn in Wādī Ḥadjr. We tried to avoid risk by sleeping away from human habitation and, as far as possible, on high-lying, dry ground.

The caravan was under the leadership of a strong, slight Arab, of the name of Dhēb. He had spent his youth as hostage in the Sultan's palace at Makalla. This shows that Ṣidāra some twenty years ago was still a part of the Qeʿēṭī territory, but that the Sultan considered it necessary to strengthen his hold on the country by bringing up the sons of the leading families in his palace. It was to this circumstance that Dhēb owed his education — for this country a very good one — and he was much more cultivated than the other young men of Ṣidāra. In spite of his long hair, his face was handsomer and gentler in expression than is usually the case here. We also had

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IA	IB	IC	ID	IE	IF
IIA	IIB	IIC	IID	IIE	IIF
IIIA	IIIB	IIIC	IIID	IIIE	IIIF
IVA	IVB	IVC	IVD	IVE	IVF
VA	VB	VC	VD	VE	VF
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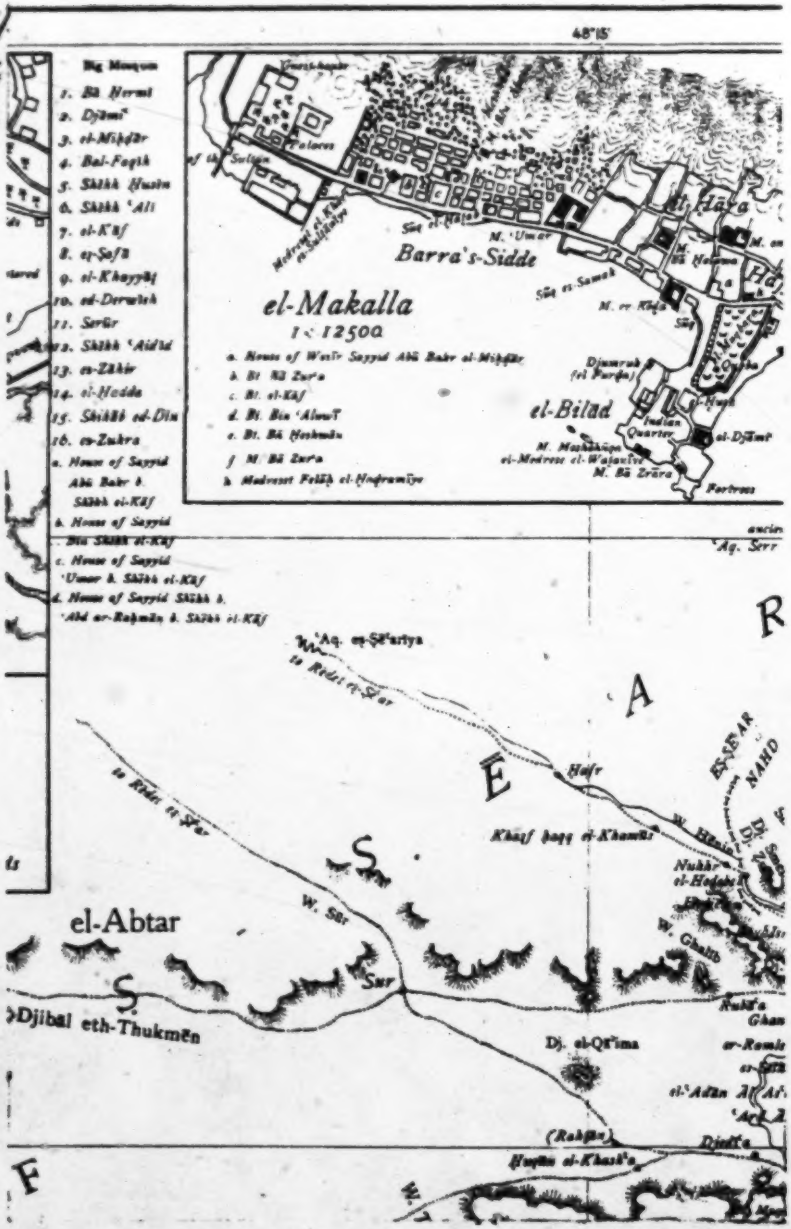
48°15'
Big Mosques
1. Bā Ḥarmī
2. Djāmiʿ
3. el-Miḥḍār
4. Bal-Faqīh
5. Shēkh Ḥusēn
6. Shēkh ʿAlī
7. el-Kāf
8. eṣ-Ṣafā
9. el-Khayyāṭ
10. ed-Derwīsh
11. Serūr
12. Shēkh ʿAidīd
13. es-Zākir
14. el-Ḥaddā
15. Shēkh ed-Dīn
16. es-Zukra
a. House of Sayyid Abū Bakr b. Shēkh el-Kāf
b. House of Sayyid Dīn Shēkh el-Kāf
c. House of Sayyid ʿUmar b. Shēkh el-Kāf
d. House of Sayyid Shēkh b. ʿAbd er-Raḥmān b. Shēkh el-Kāf
Barra's-Sidde
el-Makalla
1 : 12500
a. House of Wazīr Sayyid Abū Bakr el-Miḥḍār
b. Bt. Bā Zarʿa
c. Bt. el-Kāf
d. Bt. Bin ʿAlwī
e. Bt. Bā Ḥasḥwān
f. M. Bā Zarʿa
h. Madrasat Falāḥ el-Ḥaḍramīya
el-Ḥāra
el-Bilād
Djumruk (el Furḍa)
Native Quarter
el-Djāmiʿ
M. Muḥāḍara el-Madrasa el-Waṭaniya
M. Bā Zāra
Fortress
ʿAq. Serr
ʿAq. eṣ-Ṣēʿariya
to Riḍāt eṣ-Ṣēʿar
Ḥafīr
Khāṣf baṭṭ el-Khamīs
W. Ḥaṣīr
W. Ghaṣīb
el-Abtar
W. Sēr
Djibāl eth-Thukmēn
Dj. el-Qēʿima
(Raḥāṭ)
Ḥuṣūn el-Khaṣīʿa
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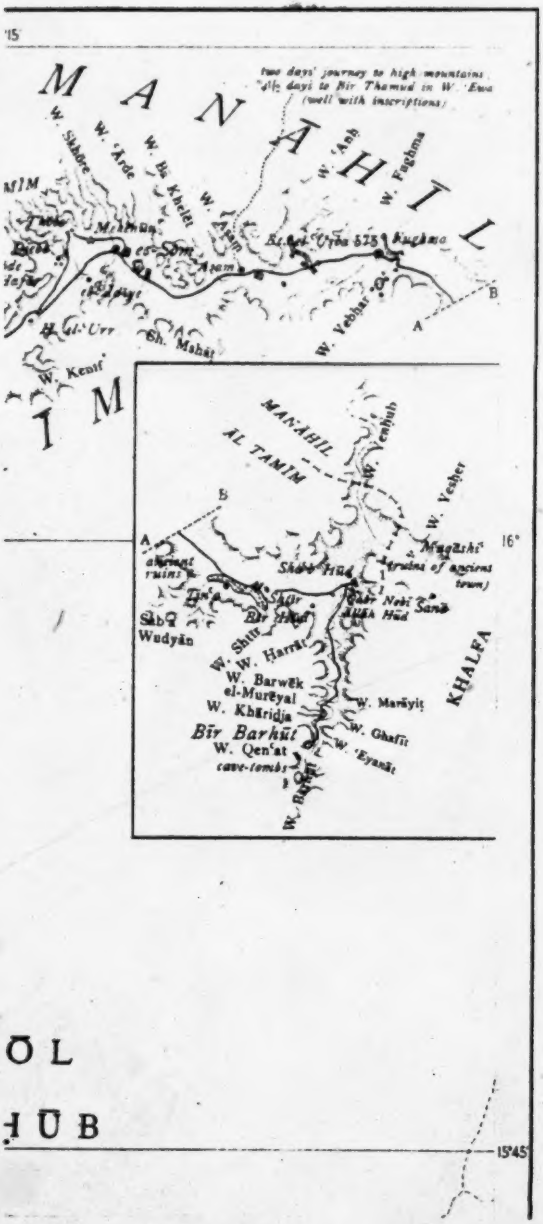

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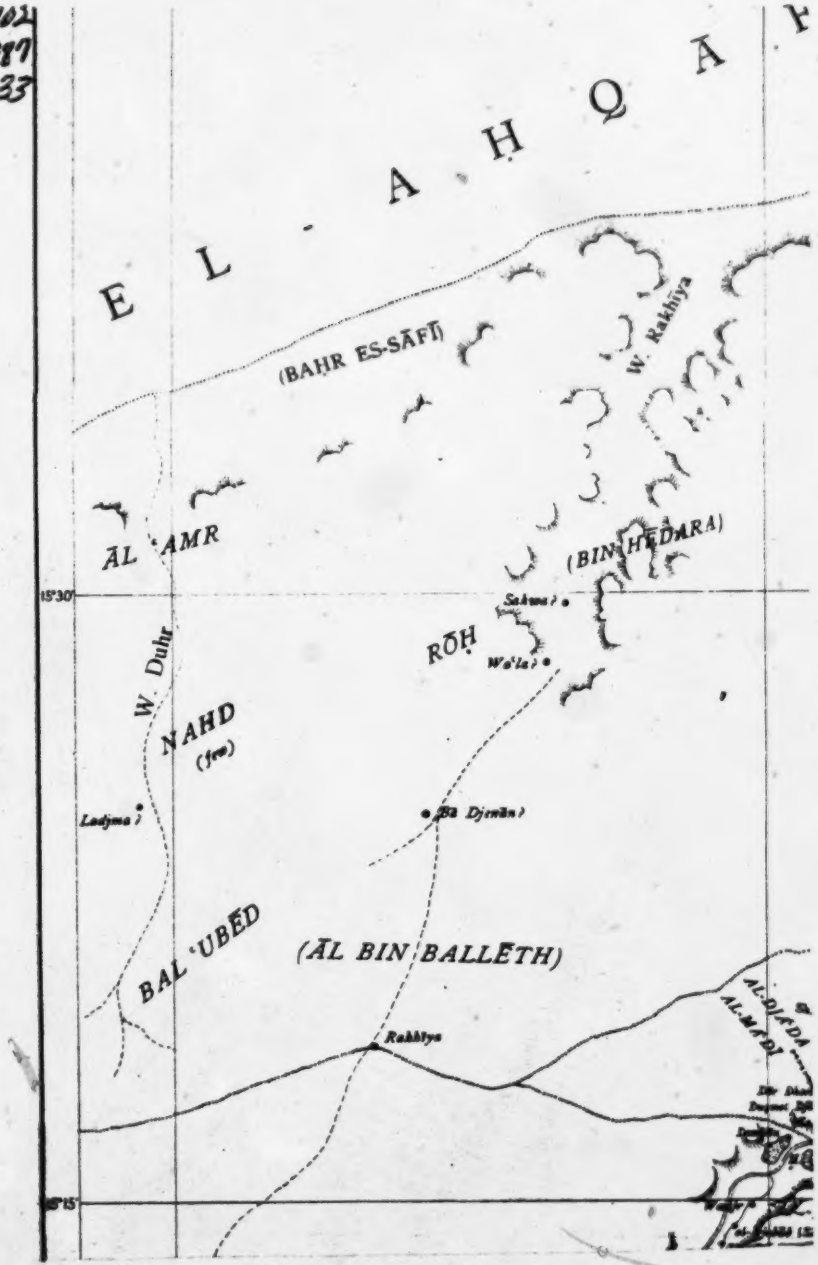

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W. Tabayyah
Dj. el-Fūka
Dj. esh-Sherdj
NAHD DJADR
W. Rukba
Dīyār el-Djahiye
Dīyār el-Hijlik
Dīyār Bin Tamim
Dīyār Bin Mari'fah
Dīyār el-Fāru
Dīyār el-Mutheyouer
Nukhr
Dīyār Asfal
Dīyār Al Hamid
Hadjr Qedīm
Hadjr Bin Shahdjya
Shibām
Sh. Shibāmīth
Sh. Qedīm
Sh. Dawan
Sh. Qubeth
Sh. Dīyār Qibla
Sh. er-Rīyāh
Sh. el-Ghabra
Sh. el-Mīl
Djidfara
Khuraiba
Sh. Dīyār Bin Bodeyān
Sh. Dīyār Bin Mahrīsh
Sh. Dīyār Bin Mari'fah
Sh. Dīyār Bin Tamim
Sh. Dīyār el-Hijlik
Sh. Dīyār el-Mutheyouer
Sh. Dīyār Asfal
Sh. Dīyār Al Hamid
Sh. Hadjr Qedīm
Sh. Hadjr Bin Shahdjya
Sh. Shibāmīth
Sh. Qedīm
Sh. Dawan
Sh. Qubeth
Sh. Dīyār Qibla
Sh. er-Rīyāh
Sh. el-Ghabra
Sh. el-Mīl

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END MAP II C

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END MAP II D

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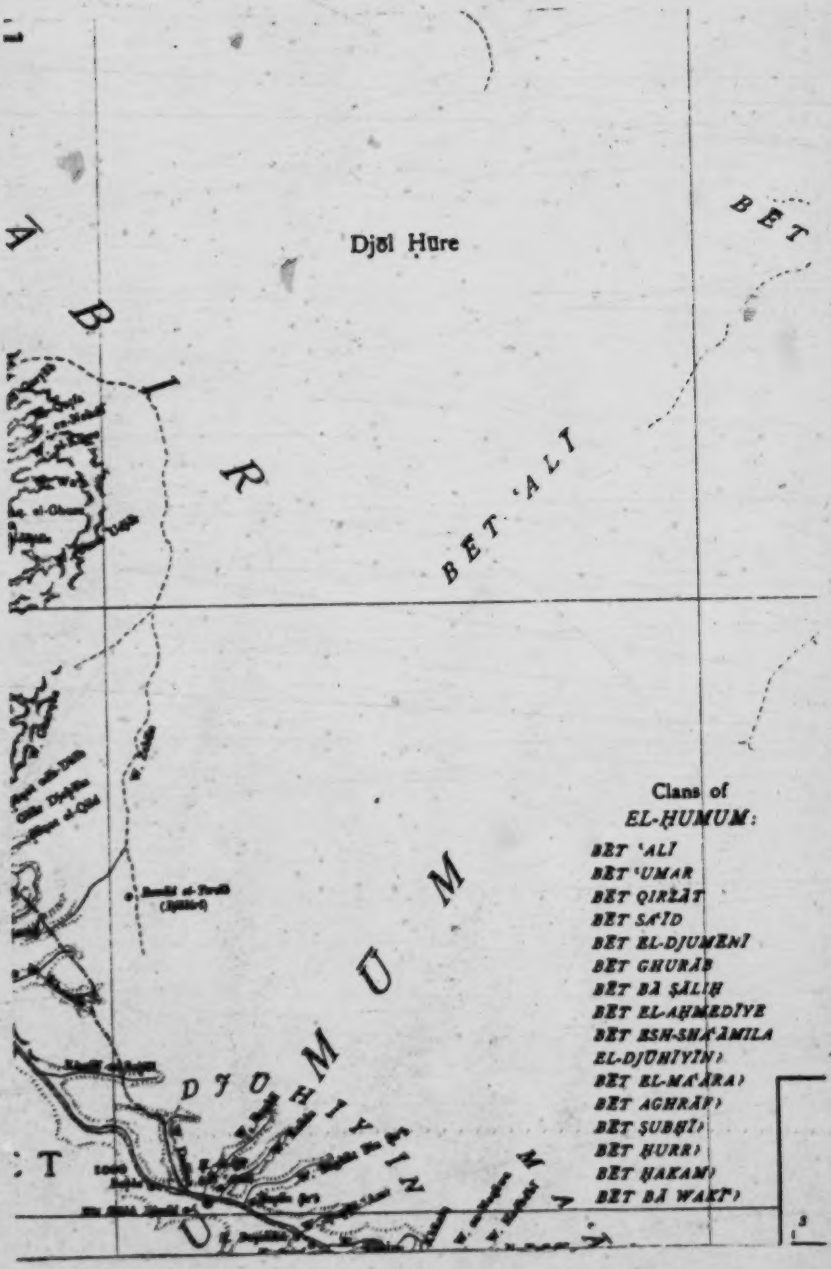
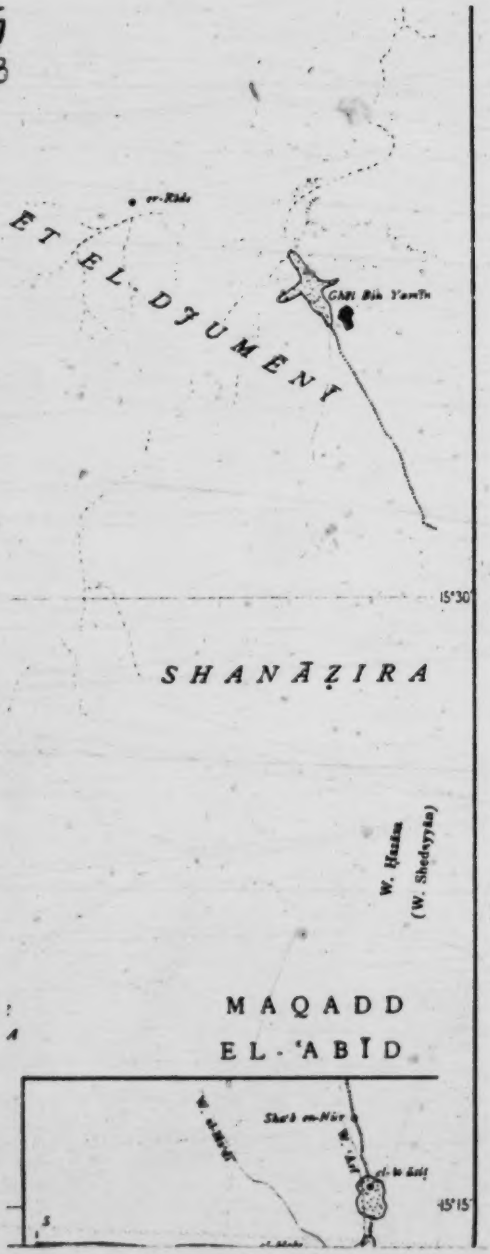


End map II E

102
● 487
133



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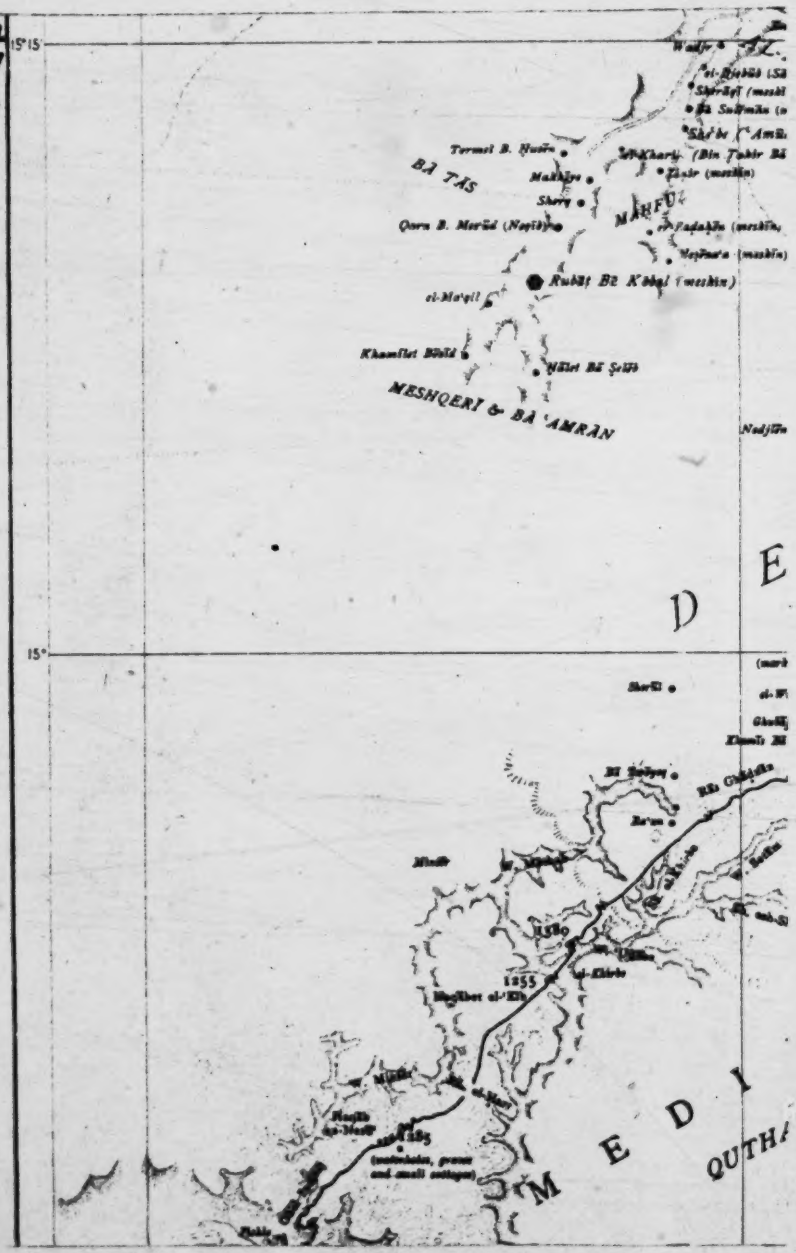
102
489
133



END MAP III A

102
487
133

END MAP III B

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

249 (15)

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133

End map III C

102
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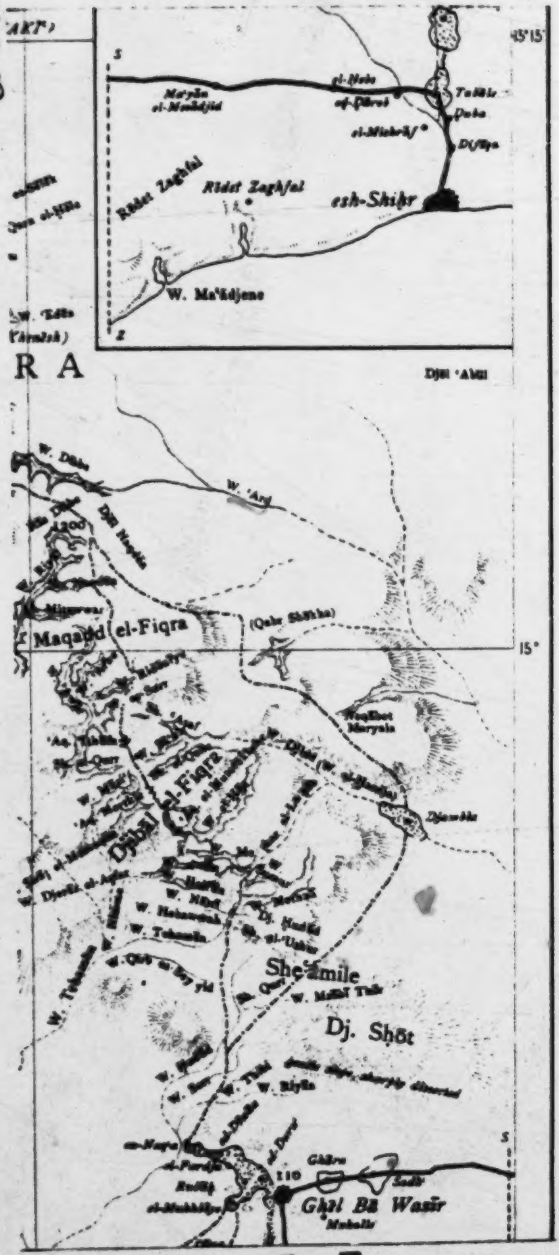
End map III D

102
487
133

End map III E

102
● 487
133



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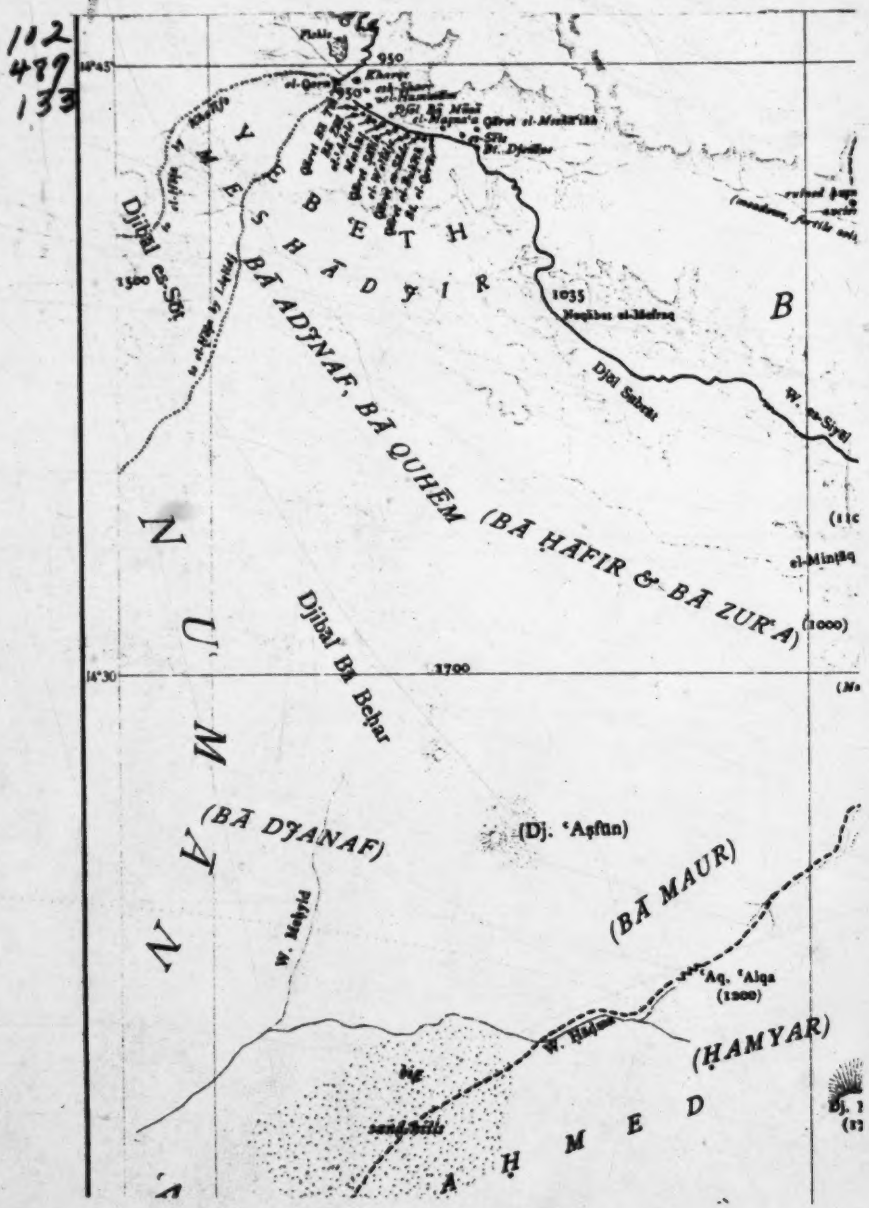
112
489
133



END MAP IV A

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

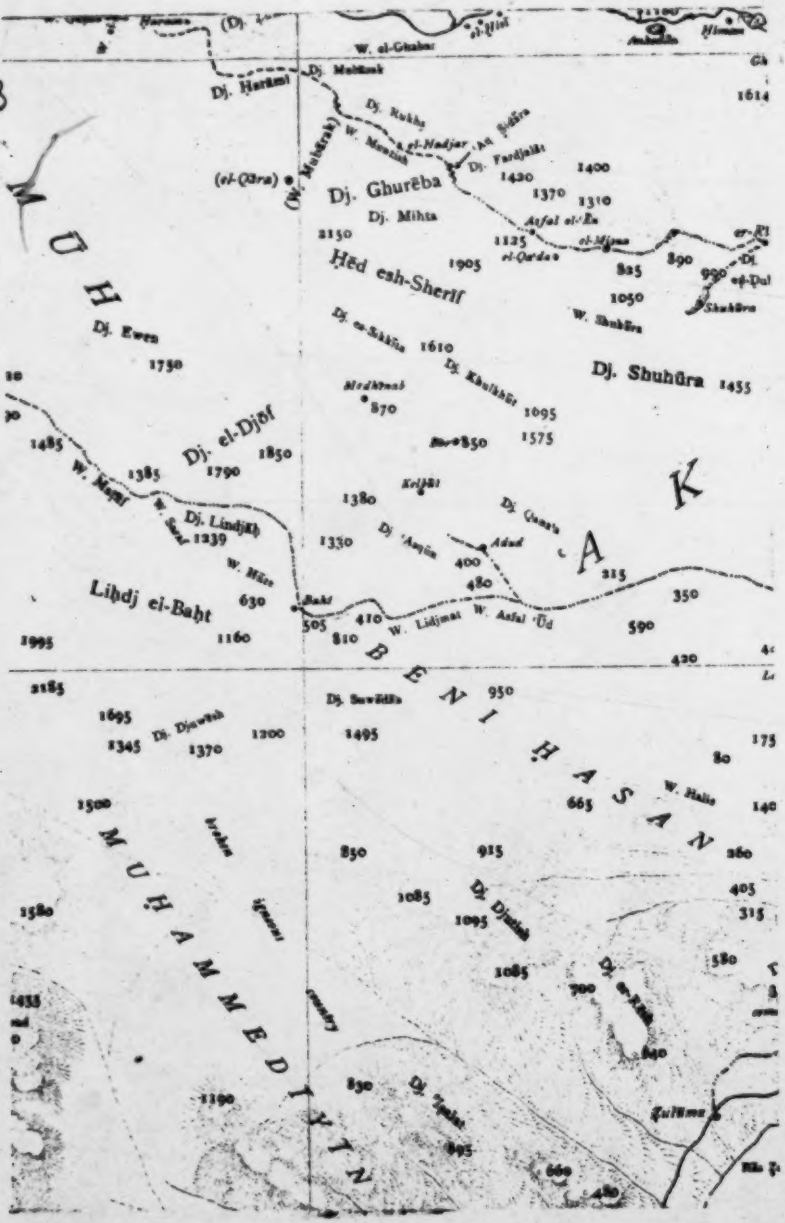
102
●487
133

END MAP II B

102
●487
133

END MAP IV C

102
487
133



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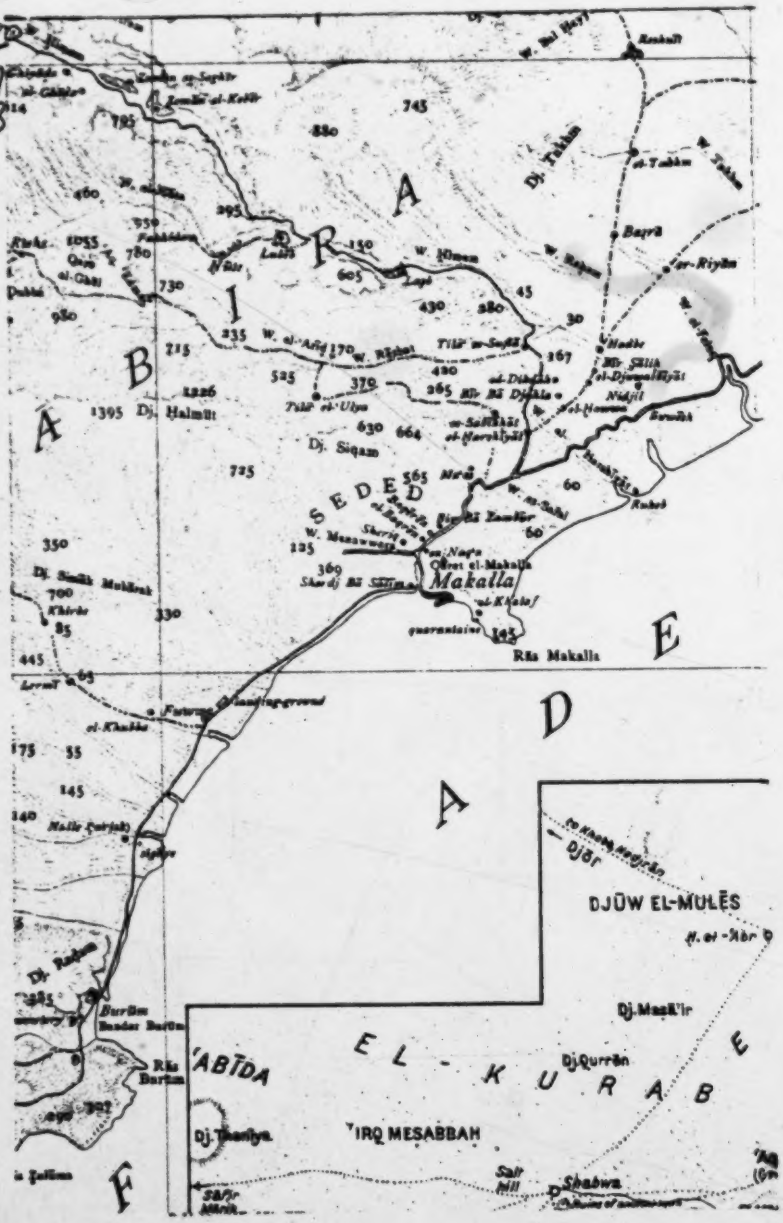
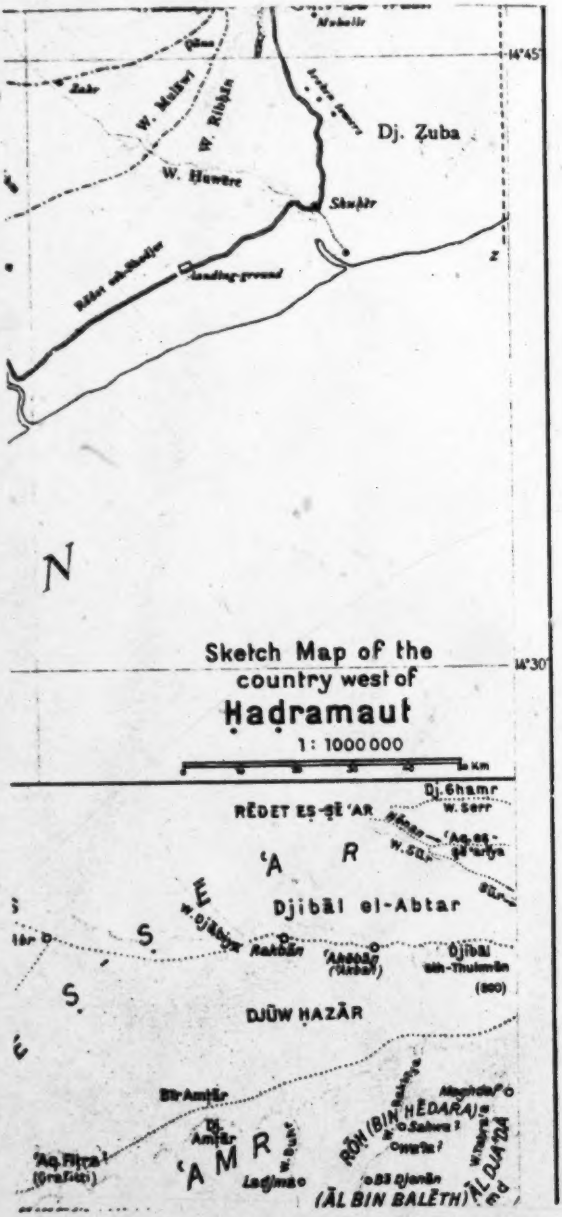

A B I A
S E D E D
A D E
F
Makalla
Ras Makalla
Dj. Halmit
Dj. Siqam
Dj. Thaniya
'IRQ MESABBAH
'ABĪDA
EL-KURAB
DJŪW EL-MULĒS
Dj. Qurrān
Dj. Mash'ir
Shabwa
Sair Hill
Ras Burūm
Burūm
Bayrā
ar-Riyān
Rokeb

End map IV E

102
●487
133



End map IV F

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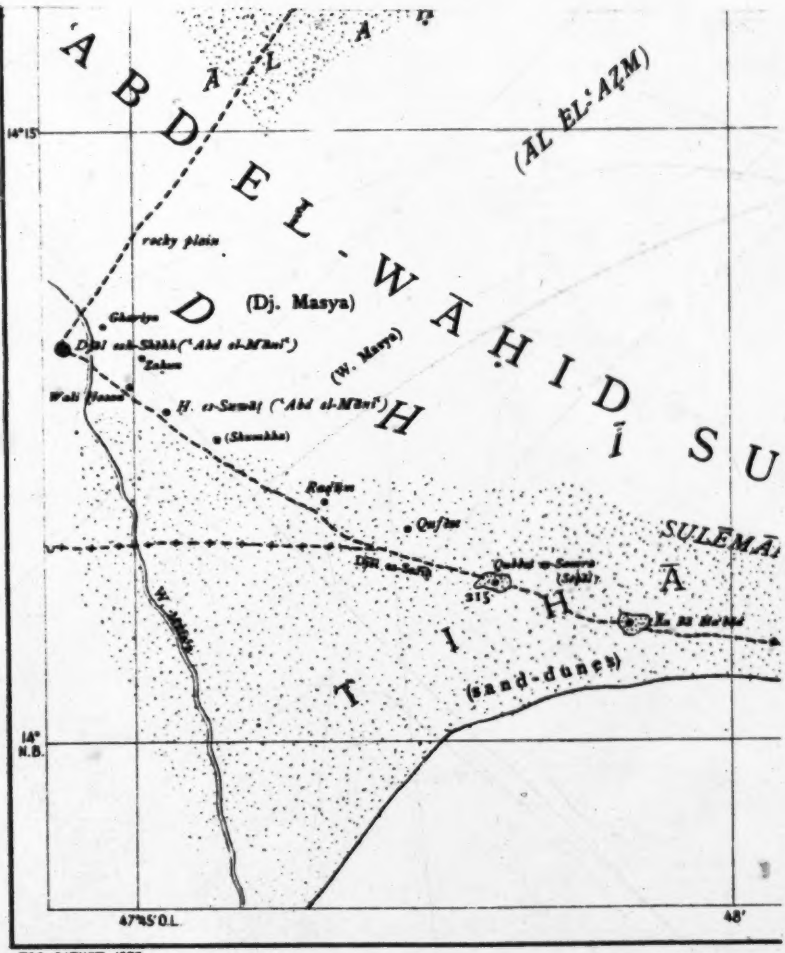
133

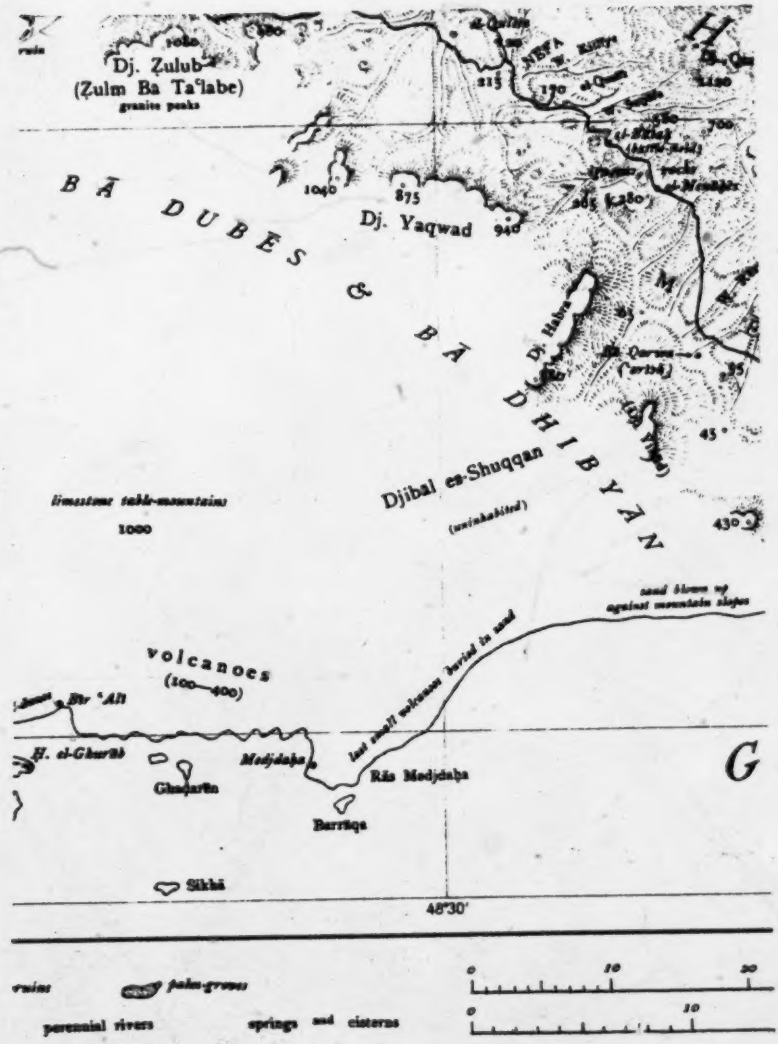


END MAP V A

102
489
133

END MAP V B

102
487
133



END MAP IV C

102
487
183

End map V D

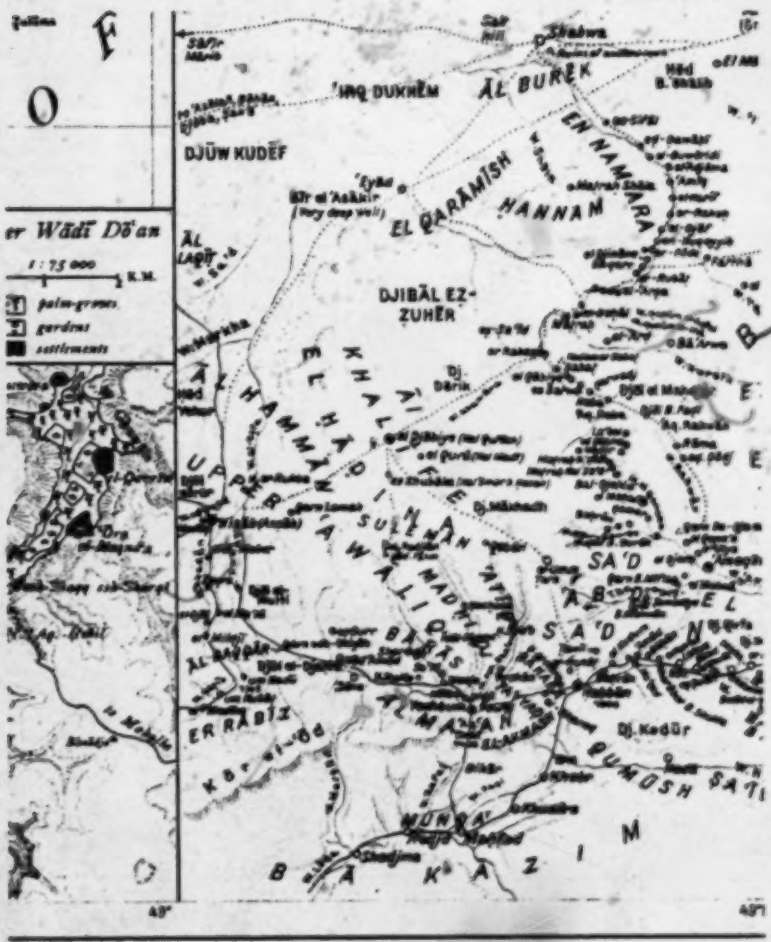
24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

249 (29)

102
●487
133

F

O



route of L. Hirsch and Imām Sherīf Khan Bahadur (surveyor of T's. Brief) 1843

hill or mountain H = Hisn or castle, fortified house W. or Wādī or riverbed Bi = Bīt or house.

End map V E

102
487
133

route of O. H. Little. 1927 — routes of other explorers

rest, family B = Bin = son

End map V F

24: Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

249 (31)

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487
133

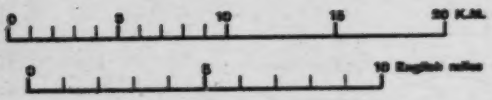
HADRAMAUT

Scale 1 : 250 000

by Dr. H. von Wissmann.

(Map belonging to "Hadramaut, some of its mysteries unveiled" by D. van der Meulen and H. von Wissmann.)

NOTE. The scale given under the map is wrong and the following should be used instead.



End map VI

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia

Aden MM1
Hadhramaut
MM2

CHAPTER VII

ADEN AND HADHRAMAUT

A 631 191 H 631 131

THE Resident of Aden exercises political influence over a very extensive tract of country in the south of the Arabian Peninsula, south of a line beginning at Ras Turbah (Tūrbākh), a point at the extreme south-westerly corner of Arabia, and extending roughly in a north-easterly direction to the desert; it comprises all the territory to the south of this line, inclusive of the Hadhramaut. In the present chapter this region will be considered in two sections: (A) Aden and the Interior (including the Aden Protectorate proper), and (B) The Hadhramaut.

A. ADEN AND THE INTERIOR

AREA

The Aden Interior includes the actual Protectorate (q. v. p. 183) and the remoter tribes under the outer Aden sphere of influence, but excludes the Sultanates of the Hadhramaut and the Wahīdi. Its western boundary is the delimitation line drawn (Jan. 1902–Dec. 1904) by the Anglo-Turkish Commission, from Ras Turbah, a point opposite Perim Island, inland past Jalīlah, north of Dhāla and a little south of Qa'tabah, to the Bana River, and produced thence by a line, not fixed by actual survey, north-east to Beihān el-Jezāb. The eastern boundary is not so clearly defined, but may be indicated by a line drawn northward from Sheikh 'Abd er-Rahmān (a coastal shrine marking the lower 'Aulaqi eastern border) to a point half-way between Yeshbum, an important settlement in upper 'Aulaqi, and Habbān, a town of the Wahīdi Sultanate. The northern limit is the Ruba' el-Khāli, or great inland desert, the Sherif of Beihān el-Jezāb being the most northerly chief in political relationship with Aden. The southern limit is, of course, the sea-coast. Within this frontier the most important section is the western, comprising the territories of the Emir of Dhāla, the Haushabi, and a portion of the Subeihi. Through these districts pass the main trade-routes from Turkish Yemen, the only routes

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p. 179

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia
Hadhramaut MM2

631 which could be utilized by a force advancing into British territory from Yemen, or the converse. The main lines of communication •487 are three: (*a*) through the Dhāla valley, (*b*) through the Tiban valley, and (*c*) past Mafālis and down Wādi Ma'din, a tributary of the Wādi Darr. The area of the Aden Interior, thus considered, is about 19,000 sq. miles.

Physical Character

133 The region may be divided into six clearly defined zones, roughly parallel with the coast and not greatly differing from those of Yemen:

(1) The littoral belt.
(2) The maritime ranges.
(3) The intramontane plains.
(4) The main watershed.
(5) The up-country plateau.
(6) The great inland desert.

(1) The littoral belt is a level, maritime plain, chiefly desert and often saline near the coast. Two important oases may be noted: (*a*) that of Lahej, in the 'Abdāli Sultanate, between Wādis Kebīr and Saghīr, bifurcations of the Tiban valley; (*b*) Abiyān, a large district of scattered villages and cultivation lying between Wādis Bana and Hasan. Each of these oases has an approximate area of 60 sq. miles, but that of Lahej is by far the richer of the two.

(2) The littoral belt, which varies in width from 40 miles to less than four, is backed by low ranges of maritime hills, black and metamorphic, which culminate here and there in upstanding and often twin peaks of 3,000 or more feet in altitude. Passes, by which caravan routes cross the crest, average 2,500 ft. The maritime scarps of the ranges are barren and almost waterless; but the inland slopes, which are far less abrupt, hold wooded water-courses and permanent wells.

(3) The series of broad plains, inland of the maritime hills, which average 2,000 ft. above sea-level, are of sterile aspect but have a small regular rainfall in the summer, which enables fairly large areas to be placed under cultivation.

(4) The main watershed rises almost sheer from the plains and in parts, especially at the eastern end, has the appearance of an unbroken wall, but really consists of several mountain ranges which overlap each other. The crests attain an average altitude of 7,000 ft. above sea-level. Passes, on caravan routes, seldom exceed 5,000 ft. in height. This main watershed is highest in the west where it merges into the Yemen highlands. It is usually known

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia
Hadhramaut MM2

Irrigation is almost entirely artificial; neither the rains nor the variable streams are in general adequate to this purpose, and watering of the soil is mainly carried on from wells. These may be sunk practically everywhere in the valleys. As in many other parts of Arabia, the water is drawn up in a leather hoist by animals, usually cows, attached to a cord which passes over a pulley supported on wooden struts; the water thus obtained is received in a large wooden trough whence it is spread over the land by means of little runnels.

Cattle-rearing is the principal occupation of the Bedouins. Camels and donkeys are reared for transport purposes; sheep for killing and for milk; cows only for milk and irrigation work; oxen exclusively for ploughing. Horses are very rare and are considered as animals *de luxe*. Bees are numerous, and much honey is produced. The wild animals most largely found are the rabbit, gazelle, wild goat, jerboa, hyena, hedgehog, a large species of lizard (permitted as food to Mussulmans), and the panther, wolf, and monkey (not permitted as food).

Trade and Commerce

The only ports of importance commercially are Makalla (see p. 232), Shiheir (see p. 232), and Seihūt (see p. 230), and even at these the trade carried on is purely coastal, with the near coast of Africa, the Red Sea, the Persian Gulf and the southern coast of Arabia, and above all with Aden and Muscat. Trade by caravan is carried on from these ports with the whole of the interior of the Hadhramaut and with the southern Arabian littoral as far as Yemen on the west and Oman on the east. Burūm (see p. 233) and Qusei'ir are small fishing villages.

There are no made roads; the routes follow the courses of the wādis or natural paths. Transport by wheeled vehicles is impossible everywhere; all is carried on by camels or donkeys. It is, however, relatively cheap; e. g. a camel from Shiheir or Makalla to Seyyūn costs only 5 florins in the good season; in summer, when forage is scarce, it is higher, but never above 10 florins.

The chief exports are dates, stuffs dyed with indigo, a superior quality of wheat, and honey; smaller exports are shells and fins of fish, the latter exported to India and China. Imports: wheat, butter, coco-nuts, coffee, sugar, rice, cotton and cotton stuffs, pottery, bars of iron and worked iron, sesame oil, petroleum, and tin-ware.